548 567 [145 cont.] jointly in case the father cannot be ascertained. Boys are often killed; girls, as a rule, are again sold as prostitutes (5).

5. Joest in Baessler, pp. 384 ff., 399.

575 [171] Coote states that the club life of Santa Cruz seems to be very similar to that of the New Hebrides (6). In view of his

6. Coote, p. 154.

superficial knowledge, he could only have inferred this from the life in the bachelors' houses. Nothing of the well-developed club life of the Banks Islands and the New Hebrides is reported for Santa Cruz. Nevertheless, masked dances and the accompanying secret societies do not seem entirely foreign to the group. At [535] any rate, a bark-cloth dance mask from Santa Cruz is [146] preserved in the ethnographic collection of the Geographisch-Ethnographischen Gesellschaft in Zurich (1), and a tradition of

1. Verbal communication from Director Foy.

● 773 Nukapu, one of the Reef Islands, tells of a woman who, during an attack by natives from Tongoa Island, disguised herself with coconut leaves to resemble a spirit and, using a sharp-edged triton shell, killed almost a hundred enemies, one by one, as they entered the spirit house (2).

2. O'Ferrall, p. 288.

574 609 [262] Foreign guests are received in the bachelors' house on Vanikoro and the Reef Islands, probably everywhere. On Vanikoro they are sometimes offered betel as a gesture of welcome, but above all they are served cooked fish, taro, coconuts, and bananas wrapped in leaves. The chief provided food for the guests, and Gaimard, as an Ariki, always received twice as

[152 cont.]
778 explicitly states that it is not a god, but the image of an ancestor and is very common (1). Tapa figures representing a spirit

1. Joest in Baessler, p. 389; Tagebuch, p. 77.

[789] of the same name in coitus with a woman are set up as fertility magic in the coconut plantings or on posts around the island (2).

2. Edge-Partington, III, 65, No. 5.

776 When D'Urville asked the chief of Maneve who showed him the two atua he worshiped whether there were a still mightier one, [Fig. 63 appears here] he pointed out to him the peak of the principal mountain of the island as the seat of the supreme spirit, to whom, however, no cult was dedicated apparently and who did not belong to the category of spirits of the dead (3). The

3. D'Urville, pp. 178f.

figures that we can designate as gods are also found on the northern islands. On the principal island, Ndeni, as well as on the Reef Islands, Lata is worshiped as the creator of the world
[782] and of human beings. In cases of great danger at sea he is addressed, along with the duka, as a helper, and food is offered
[789] him. Another figure, Tinota or Sinota, on whose posts water is sprinkled to produce rain, is described as an old duka, but shows his affiliation with the higher category of gods through his relationship with Lata. Moreover, both show their Polynesian
[174] origin by the myth in which that relationship is mentioned and
773 which is closely related to certain Maui myths. Sinota twice destroys a boat that Lata built for himself, and Lata twice restores it through magic. The second time, however, a splinter is lacking, which has fallen into Sinota's bag and betrays him as the culprit. Moreover, his assertion that the canoe belongs to him proves to be false, since he is unable to say the

[152 cont.]

723 incantation. Lata then builds a second boat, which the men of the village are unable to move from the spot because it is so heavy, but which moves by itself from the bush to the village when Lata sings his magic song. Sinota cannot do that either. Finally Lata plays a trick on his rival by tying hibiscus fiber over the cords of coconut fiber with which he has lashed together the parts of his canoe, and convincing Sinota that one [153] must use cords of hibiscus fiber for binding the parts of the boat. Then on his journey, when he has no more food, he makes a leftover nut bear fruit; on a line that has been tossed out a rat comes on board with a pouch from which water gushes forth (1). -- A god who lives in heaven, Tangiteala, from Taumako, is even more clearly shown to be a Polynesian divinity since in prayers he is addressed as Tangaloa. Offerings are made to him shortly before sunrise, and at the same time a triton horn is blown from a tree. In offering a sacrifice or a prayer to him no one may carry bows and arrows; the god would kill him. Heavy thunderstorms are a sign of his wrath; the occupants of boats that have been driven off course pray to him for favorable winds, and, after a safe landing, offer him a suckling pig, and the offerer sprinkles the milk of an unripe coconut on

776 782

[778] [304] [532]

Fig. 63.
Spirit figure of wood, white with black painting (menata, R.-J.-M. 4004, Joest Coll.); 27 1/2 cm. high.

[821]

1. O'Ferrall, pp. 227f. Codrington, pp. 167, 201.

[153 cont.]
tree leaves (2).

776
[782]

2. O'Ferrall, pp. 229, 230. Cf. Foy, Arch. f. Religionswiss., X, p. 513. In Dalrymple, p. 158, there is a story told by a Sikaiana man on Taumako about a devil Terua who speaks to human beings out of a piece of wood, often touches their chests with something cold, and prophesied the arrival of the Spaniards, but it is uncertain whether the story refers to Taumako or Sikaiana. I suspect the latter. Terua is probably identical with Taaroa.

• 773 A version of the twin myth is also native to Taumako. The twins are conceived by two lizards who have slipped into the mother's stomach, and when they are grown, they kill two man-eating monsters, a man Tepkakhola and a pig Ulaka. Other myths tell about the sun and moon, which in former times traveled together. When the sun noticed that their combined rays dried up the earth, it contrived by a ruse to have the moon fall into a swamp, and while it was washing itself, the sun hastened on a considerable distance. Since the moon wished to overtake the sun, it could not finish washing itself, hence the spots on the moon. Another story that is probably a faded moon-myth is about a man who in a canoe escapes from his father who has a hundred wives, is recued, half-starved, by a tree, and is then taken up to the heavens by the stars. He cuts the children out of the wombs of his fathers' wives and lets them collect money for themselves. Finally, he is led back home by the stars and kills his father. Other myths of the Reef Islands have to do with the origin of the volcanic island Tinakula, which, according to one version, was originally a man, but

[153 cont.]
773 according to another, a piece of the main island. The stones which the volcano ejects supposedly always go back in again and are hurled out anew (3).

3. O'Ferrall, pp. 224, 225, 228, 230ff.

775 The mythological position of the spirits that were associ-
776 ated with the chief Natei and made him rich and powerful is uncertain. They [154] dwelt in the interior of Ndeni, and it is questionable whether we are dealing with spirits of the dead or
[609] other mythological beings (1). White people were formerly re-

1. Codrington, p. 167.

garded as spirits; when a European ship approached, no one dared speak aloud, and sick persons stayed far from the shore so that the Whites could not see them and cast a spell on them (2).

2. O'Ferrall, p. 225. Joest in Baessler, p. 388.

778 Edge-Partington shows illustrations of amulets and one that was worn like a finger ring, which, according to him, contains the teeth of famous warriors in the little tapa bundles and helped the wearer make good bow-shots, as well as a tusk and stones in the form of sling-stones, which are added to the packets of feather money and are said to be more highly prized than the money itself; their actual function has not been determined (3).

3. Edge-Partington, I, 158, No. 3; 163, Nos. 5-7.

535 We have already spoken of traces of the presence of masks (4). Other dances are performed by men and women

4. Cf. p. 139.

/207 cont./

[On the Reef Islands, trees that have been struck by lightning are regarded as sacred (6).] /Fig. 53 appears here./

6. [Girieud and Herrenschmidt, p. 107.]

[A myth has recently become known (7) about how

7. [Cf. Coombe, pp. 192 ff.]

Nitendi was fished out of the sea with a fishing line. The hero is a native of Utupua, makes a sailboat for himself out of a breadfruit by some magical process (connected with diving at a particular place in the water), and vanquishes various menacing sea animals, for example, giant mussels, by entering into them. The /208/ place in the water is held sacred to this day, and the first time a person sees it, he washes his face (1).]

1. [The origin of the myths discussed by Graebner, based on O'Ferrall (Ethn., I, pp. 152 f.), is not always specifically given. The myth of Lata and Sinota and the one about the man who flees from his father come from the Reef Islands, the sun and moon myths from Nitendi.]

[According to the beliefs of the Reef Islanders, the abodes of the spirits of the dead (2) vary according to families

2. [Cf. Ethn., I, pp. 147 f.]

(or totem groups?) and are scattered throughout the Santa Cruz group. Those who have been killed in battle always remain in the vicinity of the mountain tops; those who have died of sickness, in the lower altitudes. When the volcano Tinakula